Lumbo Mlungu is the prophet of *lumbo*, a man of great height who walks the round of the country, stepping from hill-top to hill-top along "the fairy way," the "*Mlete wa Lumbo Mlungu*," which is supposed to run right around Nyasaland and never to cross a river, starting and ending somewhere near the junction of the Shiré with the Zambezi river. As he goes, he can be seen from a hundred miles away. He carries the *lubindo* instrument and plays as he walks, singing:

"*Kalera* ... *wape* ... *lunguya* ... *katipa wanje* ... *mutimbo wamisha sulu*"
"You sly one (a wretch) with the midges therefore I must call up the wasps, this means of hunting!"

which might be rendered, "Two people grumble about small troubles, so I will teach you to know better by inflicting great ones." When he is seen, there will be famine.

It will be convenient here to allude briefly to some of the beliefs connected with meteorological phenomena, as some of them have a bearing on native religious beliefs. The remarks made under this heading for the *Anyanja* hold good for the Yao. The morning and evening stars are called *Kwanisiku* and *Kwanyadzonga*, the good cook and the bad cook. They are looked upon as the two wives of the moon, one of whom feeds him so well that he grows fat, the other who does not, so he wastes away. The constellation of the Pleiades is called *Nimila*; the Milky Way, *Lichinga nsiku*, "the watcher of the night," when high in the heavens, down is near. When shooting stars are seen, natives exclaim "*mapolo mbuje!*" *Mapolo* is a many-pointed arrow. Eclipses are recognized but no explanation is ventilated. Thunder is supposed to be the noise of rain falling in the heavens before it reaches the earth. The rain is sometimes supposed to be the condensing steam from an enormous pot of water boiling over a furnace fire in heaven. The lightning is conceived as a lizard-like animal which dwells in the clouds and darts out from behind them and comes to earth and breaks up trees and may kill a man. *Mwe* is supposed by the Yao to be its movement. The animal is called *Njoni*, and is the same as *Mpumbe* of the Anhiporia who consider the mire to be the broken egg-shell of the lightning dragons' eggs. There is a large red campanuloid lily, a species of *Haemanthus* also called *Njoni*, which is in some way connected with the lightning. No Yao child would ever touch this flower. Children are always advised never to seek shelter under a big tree but always to make for a bamboo thicket, for if the lightning strikes the bamboo and splits it, it will get caught inside the hollow stem.

Gales of wind are said to emanate from a plant called *Chanpolo*. It is described as having two prongs like an elephant's trunk and others like two fingers. It is found on the tops of very high mountains, growing alone and surrounded by bare rock. This plant is used by medicine men to gain supernatural powers. *Chanpolo* is also the name of a parasitic plant on the charcoal trees in Nyasaland.

The world is taken by the natives as they find it; to them no explanation for its being is necessary. So far as I can find out, there is no idea among the Yao of a Creator. The

776 religion of mankind is explained in a story given elsewhere; *Mulungu* takes no part, nor is
● 775 the supernatural even invoked in explanation.

The religion of the Tso may then be summed up as somewhat crudely plus an ill-defined, 771 uncertain belief in a supreme being. Their religion is not animistic. There are certain spirits of evil, demons, fairies and supernatural beings and animals which, however, do not play any real part in their religious beliefs.

Native Sayings. Natives are very fond of sayings, many of which are of the same 537 nature as our own proverbs. The meaning of many of them is, however, not always self-evident but depends on some little story with a moral.

The following are some of those which I have collected among the Tso near Zambia:

1. *Akwenda likankalala'* (or kipakat)
He caught a fish, (a mouse)

An expression meaning "He slipped down." The recitations being used when two or three day under foot.

2. *Chimbo ali m'mene*
Cunning is in the eyes (evident).

An expression meaning "Look out; some one is after us!"

Kalulu chaguwa!
Rabbit he shoot!

This is a Mang'anja equivalent to the above.

3. *Champyelewo mwakukulula mamjumba!*
A thing that did not know they worked in among the herbs!

An insect which had not listened to advice about the dangers of eating on herbs used as vegetables, was gathered up by a woman and cooked with them.
An expression used with the sense "If you do not take advice and anything happens to you, it will be your own fault."

4. *Wisle ali m'mapilowelo*
Medicine is in the nest

Meaning "You are forewarned, it is your own look out!"

5. *Pangalawale wamkulu Akkakkawa!*
Mr Would-Be-Clever they left with the skull!

Ku-kakawala, to be clever (to show off); an expression made to a newcomer who overhidden jokes in a discussion. It has reference to the following story and means that anyone joining a party unbidden may find himself in an awkward situation. Some strangers came to a village, and after being given food and quarters, all retired for the night. One of them, however, Mr. Would-Be-Clever, hearing something going on outside crept out of the house to find out what was happening. Seeing some people playing at nsich-ball, he

Unkulunkulu, which may therefore be rendered as "The old, old One," or "The great, great One." A like rendering may be given of the Tau form *mulungu*, the "Old One," or the "Great One." In this or a modified form *mwungu* (*mwáhú*) is apparent in all the Eastern group of the Bantu tongues as the equivalent for "God" (see Father Torrend's *Comparative Grammar of South African Bantu Languages*). To trace it as Sjoberg does to any connection with Moloch, the god of the Phœnicians, is to stretch undue weight to a chance coincidence of sounds.

As we have already seen, the word *mulungu* is applied to the human *kadze* when regarded as an object of worship, or as an inhabitant of the spirit world. But it is also used to denote that spirit world in general, or more properly speaking, the aggregate of the spirits of all the dead. The plural form of the word is rarely heard, unless when the allusion is made to the souls in their individualities. In its native use and form the word does not imply personality, for it does not belong to the personal class of nouns. Etymologically it is classed with the leg, heart, arm, hand, etc., of the human frame. Its form denotes rather a state or property inhering in something, as the life or health inherent in the body. Among the various tribes where the word is in use as we have described, the missionaries have adopted it as the term for "God." But the untaught Tau refuses to assign to it any idea of being or personality. It is to him more a quality or faculty of the human nature whose signification he has extended so as to embrace the whole spirit world. Once after I had endeavoured to impress an old Tau headman with the personality of the Godhead in the Christian sense of the term, using the term *Mulungu*, my listener began to talk of "Our Mulungu," "Mr. God," showing that originally to him the word conveyed no idea of the personality I was anxious to fix.

And yet the Tau approaches closely to the idea of personality and a personal being, when he speaks of what *mulungu* has done and is doing. It is *mulungu* who made the world, and men, and animals. Far in the interior of the continent, toward the north-west, beyond the plains and swamps of the Lunguwa River and Lake Bangweulu, there lies, in Tau legend, an island in the midst of a lake called Kapirilanya. On that island there is to be seen a large flat rock marked by the footprints of men and animals of all kinds. When that rock was once a heap of moist clay, *mulungu* created all living things and sent them across the salt seas, where their footprints remained to be afterwards hardened into the imperishable rock. Such is the Tau legend of the creation of the world, and *mulungu* is always the Great Creator.

Mulungu is also regarded as the agent in anything mysterious. "It's *mulungu*," in the Tau exclamation on being shown anything that is beyond the range of his understanding. The rainbow is always "*mulungu*," although some Tau have begun to use the Shanjinja term "*ntu wa Lesa*," bow of Lesa.

Offerings are made to the spirit world or to *mulungu* as the great agency in the affairs of human life. Outside the village, or beside the headman's hut, may often be seen a rough shed. In this are placed the first-fruits of the new crop,